

Contributions

SENSITIVENESS

I. D. BOWMAN

Great peace have they which love thy law: and nothing shall offend them—Ps. 119: 165.

Sensitiveness is one of the best proofs of living the self life. It is one of the last things the child of God gets shut of. With many of us it will follow to the grave. O, how miserable it makes us and others around us. How often we would like to tell one another of our faults and in this way we might be helped but are afraid because of sensitiveness. We have been buried with Christ in baptism at least we were buried in the water but we find very often that if we were buried we have dug up the corpse and it has become very lively at times. How little we know about the real Christ life—when reviled not to revile. When hated, love in return. When misunderstood be willing to be misunderstood. When Jesus' own brethren did not believe in him he treated them as kindly as if they did. When the wicked murdered him he prayed for them to be forgiven, and likely at Pentecost some were saved by the same blood that they shed.

Jesus has told us that if they say all manner of evil about us falsely we should rejoice and leap for joy. How strange this doctrine to most of us. If they say you are a fanatic, crank, liar, man of no character, your doctrine is of the devil, I hate his preaching or any remarks equally offensive we leap with rage instead of leaping with joy.

With my overly developed combativeness and approbateness with great indignation I would stamp my feet and raise my fists in defense of the truth as I thought it was my duty to do, when lo and behold very often in my pretense to defend the truth I found afterwards I was trying to exalt self. I am glad that I am learning that when we are so anxious to defend ourselves that the Lord won't defend us, but when we are willing to be misunderstood the Lord will defend us and then it is well done. I am so glad that since the Lord has been pleased to give me his Holy Spirit he has been gradually and yet wonderfully taking out of me the old time fight. O! how glad I am for it. After reading the Bible thro, searching after the subject of sanctification and the work of the Holy Spirit, and for two years after I was thoroughly convinced that it was a second blessing in many respects as great as that of conversion, I accepted it by faith. If all the world would deny it I would believe it as I believe in conversion for the two following reasons:

1. To me it is as plainly taught in the Word as conversion.
2. I have experienced it in my life as clearly as I experienced conversion.

Since that time I can say truly I can love my brethren who oppose me in this doctrine and the mission cause that the Lord laid upon my heart when I received the indwelling Christ, more than I could my brethren who believed as I did before. And instead of stamping my feet and shaking my fist I plainly give what the Lord gives me and I let him vindicate it. Since that time in answer to prayer over a score of our best preachers have accepted this second work of grace as a definite experience and thousands of our brethren and sisters have accepted the missionary thought of God.

All this beyond our asking and thinking was done without any of us raging and storming and foaming at the mouth to defend the truth when some of our dear brethren who were just as honest as we ever were who believed that some of us were revolutionists, fanatics and dangerous heretics. We feel more kindly to them than we did when we believed as they do.

O, brethren, let us spend hours upon our knees before God where we spent only minutes asking the Lord to take all sensitiveness out of us and give us the real love of God. Be real honest in yielding all to him and trust him to throw the light of the Spirit upon the Holy Word. And then at any cost accept it experimentally, and praise the Lord all our sensitiveness will be gone forever.

Then we will fear God and not fear man; then we will be anxious for nothing but will thank God for all our enemies and friends and ever abide in the peace of God that is in Christ Jesus our Lord; then we will be always content in whatever state the Lord places us whether loved by all or hated by all, whether understood or misunderstood. Bless his holy name forever.

LAY SERMON

S. H. YEATER, M. D.

What is man that thou art mindful of him?—Ps. 8: 4.

What is he? Look at him! Let us consider him briefly. To begin with, he is only a single living cell. *Living?* Yes, *life* is the first endowment of God to man and which forever binds him to God as his offspring, for he (gives) to man life out of his own life. Therefore it is life alone that connects man and God and death alone that can separate them. One cell, so small that it requires the aid of the microscope to see it. You say what a small life, what a narrow, insignificant life. No. Small it is, narrow it may seem, but insignificant it is not. It signifies all the possibilities of God himself. Life! A silent, mysterious force, which if allowed to unfold according to the laws of him who

gave it, is destined to master and control all the other forces of the universe.

Now, let us watch him grow; one cell, two cells, four cells, eight cells, sixteen, thirty-two and so on. Not only does the number of cells double at each change, but the life force doubles, the form changes, and what is the most wonderful thing of all about it is, that the character or type of life changes, i. e., as the process goes on there is developed a continually higher and higher kind of life.

Some of us have followed the embryologist in his observations of the growing human embryo. We saw it pass successively thro the different stages, and assume the various forms of the lower species of animal life, gradually ascending the scale of being, until, under that subtle influence or power called life, it becomes a man in form and appearance, yet *not a man* in all those distinguished features and wonderful qualities that makes even the God of the universe mindful of him. We, too, have now become somewhat interested in him and desire to investigate and learn more of him. Never before in the history of the race did man think more earnestly and seriously on his own origin and destiny than now. Never before did he appear, at once so worthy and so worthless.

We love the study of Botany. It is fascinating to watch plant life as it carries us thro all the avenues, and displays to our vision all the variations of form and coloring of the vegetable kingdom. In its evolutions we catch many a glimpse of the face of wisdom, and the hand of beneficence. We commune with the Creator thro the thrilling and vibrating cords of animate nature, and he speaks inspiring words to us. But has man anything in common with the flower? Yes. Life, beauty, purity, that is, man finished, perfected. Has God anything in common with the flower? Yes. Life, beauty, holiness. Why should we not talk with him thro the visible forms of life? Flower, man, God, each glorious in his sphere. "There is one glory of the *terrestrial* and another glory of the *celestial*."

What is man? He is a being of infinite possibilities. God estimates him, not by what he has been or is now, but by what he is capable of becoming. "It doth not yet appear what he shall be." The difficulty with us has been and is, that we have not only lost faith in God but in humanity as well. Our heavenly Father never loses faith in us. Like him in a measure, the fond mother has faith in her boy when everyone else, even the boy himself has given up hope. They all say he's worthless, ruined, lost. Only God and a true mother's heart never give up. They see possibilities to which all the world beside are blind and